THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5750 **Saturday, September 20, 1952** Price Threepence

PIERCING THE BARRIER

SOMETHING has happened in the world since the life of man's animal ancestor, the ape. Whatever that something is it cannot be blind chance. Chance has not produced an Einstein or a Schweitzer.

The middle-aged man who first saw the fragile aeroplanes in the air in his childhood could not have imagined that a number of their successors would pierce the barrier of sound thirty or forty years later. It is not blind chance that has accomplished this.

From the point of view of man there is purpose in the universe and he is at the heart of it.

He has arrived at a critical stage in the activity of this purpose, and upon him is placed responsibility. On the whole he accepts it. He knows that by some means or other he must either master the forces that tend to break him or he will be broken. Purpose demands his co-operation. It cannot work without him.

Not Enough

It is easy enough to meet this situation by moral exhortations. They are pouring out in nearly every political speech from the capitals of the world. But it is quite clear that morality is not enough. What is enough?

There is a difference between the saint and the gangster, but the difference, in essence, is not found in morality. The saint is often appalled by the evil in himself and in the world. The difference between him and the gangster is this consciousness of evil. If morality means the elimination of evil then the saint will declare that he possesses it in overabundance, and he will make this declaration with spiritual passion.

Spiritual evolution, and that is the only evolution that can sustain physical changes, takes place in the difference between the saint and the gangster; but not only morality is involved. The saint lives his total life on a level not given to the gangster.

Reason's Declarations

A modern philosopher who has a key to this situation is the Indian, Sri Aurobindo. He died in 1950. The first volume of his major work, *The Life Divine*, was first printed in 1914-16. Sri Aurobindo has a taut masculinity of mind joined to the mystical sensitivity of an Indian seer. A disciple, Nathaniel Pearson, has just written an introduction to his work (*Sri Aurobindo and the Soul Quest of Man*, Allen and Unwin, 10s. 6d.).

Sri Aurobindo attempts to pass beyond the use of reason (although acknowledging its vital importance) in the present climax in the spirit of man. Reason makes declarations of "either or". The choice between good or evil is presented as a choice of either good or evil. The fact is, that where there is spiritual good there is spiritual evil. Both can be realised on higher levels of life, and on these higher levels the apparent contradictions between them are understood. Reason declares that a choice must be made between the "materialist" and the "spiritual" view of life.

If the materialist view is chosen life becomes an illusion, for its satisfactions are to be found only in moments that die, or in some desperate service in a cause that is doomed, like everything, to destruction. If the spiritual is chosen, then life equally becomes an illusion, for the material world is cut off from the reality of God, and becomes an encumberance or a mechanical show. Equally, reason presents choices about the nature of God, either he must be outside the universe, transcendent, or he must be inside, immanent. He cannot be both.

Ego and Spirit

Sri Aurobindo escapes from these "barren contradictions" by making a distinction between the ego of man and his spirit. His ego has been operative in evolution up to this point, now spirit has to take over. Spirit comprehends the contradictions of reason, for it there is no "either or" but a new form of life. Good and evil are found on a new creative level of activity (after all the saint's evil is a very different thing from the gangster's), the material and spiritual views of life do not cancel one another out, the transcendant and immanent God can be fully comprehended by the spirit.

The Indian philosopher tries to break through the mental-spiritual barrier of modern man which is — at least — just as important as the sound barrier. Purely moralistic affirmations are not enough, religion is most desperately demanded as well. It is significant how easily modern man speaks the language of morality, and how easily he avoids the far harder language of religion. Modern man, perhaps, has to learn a new language of religion to lift himself beyond the present climax in his history.

It is not sufficient to cry "peace" or "social justice." These have to be lived in mind and spirit. Men are living them now in mind, are they living them in spirit?

THE STORY OF UNITARIANISM —IN AMERICA

By Howard G. Matson

(Minister of the Unitarian Community Church, Santa Monica, California)

Concluded from the issue of September 6

In the religious life of America, names like Ralph Waldo Emerson and Theodore Parker are synonymous with developing Unitarianism. They insisted upon man's right to be free and make individual decisions in matters religious. Emerson said we should "acquaint men first hand with Deity" without the necessary intervention of any church. Parker said the basic truths are "native to the experience of man" and independent of creed, or Bible, or Saviour. In contrast to the Calvinists who said man was a creature of sin—the early Unitarians sang man's praise — ballads to an eternal progress and to man's potential. Above all, they were enthusiastic advocates of social reform.

The Unitarian poets and men of letters took up the story. Henry Wadsworth Longfellow, Nathaniel Hawthorne, James Russell Lowell, Ralph Waldo Emerson, Henry Thoreau, Julia Ward Howe, Louisa Alcott, and William Cullen Bryant sang its endless verses. It is difficult to tell where the flowering of Unitarianism left off and the flowering of New England began. It was all part of the grand and glorious opening of the continent, looking towards unbounded horizons into the West. When Charles Darwin came along and presented the Unitarian movement its gift from heaven—the scientific theory of evolution—then the literary and scientific future coalesced into the concept of an ever-accelerating human advance. Today the story of Unitarianism also takes on a universal tone.

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Every story must have its main theme. The main theme of the Unitarian story is the dignity of man. This is what the story is all about. The subsidiary themes—the brotherhood of man, the right of the individual, the appeal to reason, tolerance, unity in diversity, salvation by character—all these slogans of the Unitarian past are a spelling out of man's dignity. This is what the Reformation was all about and is at the heart of our crisis today. The controversy over the Trinity and the Person of Jesus was also a mirroring of competing views over man's nature. The Unitarian emphasis upon Jesus as but a leader of men, the emphasis that biblical literature too is subject to man's critical analysis—all these verses that enter into the Unitarian story are implicitly ways of affirming man's dignity. And the affirmation is being tested in our time on the anvil of its universal application to all men and all nations in our modern, divided world.

There have been Unitarian temptations in the past to succumb to religious exclusiveness. The temptation has always been overcome. The attempt was made to define Unitarianism as only a specifically *Christian* faith. The effort was made to exclude atheists, agnostics, and humanists from its organised life. There were those who sought to exclude socialists or communists. Fortunately, our tradition is clear. We judge men as individuals and by their performance—not by trick formulas, rationalising exclusiveness. We are a free church—tolerating many points of view. We have but one creed—there shall not be a creed. The differences of opinion in human life are welcomed as indicative of the variety and depth of human experience. So contemporary Unitarianism is philosophical rather than theological in its emphasis. If a man is serious in a personal quest, this church will allow him opportunity to share its questing with others.

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The Unitarian story was fashioned out of struggle, both outside and inside the Unitarian churches. It is only necessary that we ask what Channing and Parker possessed that enabled them to tower over their contemporaries. The answer is simple. They actually practised what they preached about the dignity of man! They possessed wide and generous viewpoints latched on to strong and courageous hearts. With sound moral instinct they found themselves champions of the "little man" and "the oppressed."

Our most valuable liberal privilege, said William Ellery Channing, is that of freedom. "We may learn its value," he said, "if we reflect that there is nothing which tyrants so much dread. They anxiously fetter the press; they scatter spies through society, that the murmurs, anguish, and indignation of their oppressed subjects may be smothered in their own breasts; that no generous sentiment may be nourished by sympathy and mutual confidence."

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These men really believed in a universal liberalism. These men really possessed generous one-world viewpoints, and strong hearts. They possessed what I consider to be the true liberal spirit. Their ballads carried their own downbeat. People found themselves beating time to that kind of liberal music because it came out of the heart of a universal humanity. In real folk music you cannot help but beat time! It grows out of the singing feet of men who dance in life's streets. The Unitarian ballad with sure instinct selects out the Channings and Parkers to sing about. These are the big men ballad singers like to sing about. And such are needed in our world today—willing and able to stretch out the length of it and engage in a hearty world-wide handshake.

MOVING MOUNTAINS

By G. Randall Jones

"FAITH means believing a thing so strongly that you make it come true." Apply this definition to the well-known saying of Jesus: "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

Usually, the saying is interpreted symbolically. We are told that faith is capable of moving mountains of sin and woe and guilt, and that its power in this respect is capable of exact demonstration. I agree. But I am going to maintain that faith has power over the literal mountains, as well as over the metaphoric ones.

The common-sense doubt about faith's power over the literal mountains is due to an unsound limitation of the term "faith." Where I live, in West Dorset, there are no mountains, but there are a lot of hills, which make the surrounding country very difficult for a cyclist. I have seen cyclists toiling up those hills, straining every nerve to reach the top, and being forced to dismount long before they reached the top. Yet, on a recent evening, as I was motoring down one of the steepest of the hills, I saw an elderly lady coming towards me on a cycle, and pedalling up the hill with what appeared to be effortless ease.

As she approached, I looked closer, and discovered her secret. She had one of those little motor attachments which, in effect, turned her pedal cycle into a motor cycle. Thus, for her, the hills had been swept away.

But what has that to do with faith? Quite a lot. A motor cycle is not merely an arrangement of bits of metal; it is an arrangement of bits of metal which have been put together by human ingenuity to fulfil a definite purpose. In the case under consideration, the definite purpose is to sweep the hills away and treat them as though they were not there. The human ingenuity which does this is the result of faith—faith in man's power to master his environment. Faith lies at the back of every human invention—faith in man's power to do the thing which the invention is designed to do.

Lofty mountains separate the villages of Switzerland from the villages of Italy. Yet the mountains have been swept away, so that trains run easily from Switzerland to Italy. How? By driving a tunnel through the mountain. And what is a tunnel? A hole in the ground? No, it is much more than that. It is a

hole in the ground designed to fulfil a definite purpose, and it was made because men had faith that the purpose could be fulfilled.

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There are two sorts of faith. There is faith in human ingenuity, human cleverness, human wisdom. And there is faith in God. When the two forms of faith are combined and blended into harmony, mighty results follow. The two forms of faith are combined and blended into harmony when we regard our powers of hand or brain as powers entrusted to us by God.

If we have faith in God as a Power outside ourselves, but no faith in ourselves, we are neglecting part of the provision which God has made for us, whereby He calls us to work out our own salvation. Such faith in External Power is real, and it may be strong, but in my judgment it is not adequate. It cannot be relied upon to move the mountain. For example, those who practise what is called faith-healing, but ignore the resources made available by medical science, are showing faith in God as a Power outside themselves. The trouble is that they are showing no faith in the God-given powers mediated through the human agency of medical scientists, and therefore their faith is defective. The results they produce—and I admit that they have produced some very significant results—are precarious and uncertain.

On the other hand, those who show faith in human inventing and thinking and planning and governing, but make no acknowledgment of God, are likely to produce results which are terrible to contemplate, because the machines which they invent get out of hand, and turn and rend them.

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The longer I live, the more convinced do I become that faith, true faith, means faith in God and faith in man, and when the two forms of faith are blended into perfect harmony, the mountains are swept away. When I am physically sick, I place myself in the hands of the best surgeon I can find, *and* I place myself consciously and deliberately in the hands of God. Having done that, I have done all that I can do, and I know that there is nothing to worry about. The result will be as God wills, and therefore the result will be whatever is best for me. It is as simple as all that, for any individual in any hour of trial. It is as simple as all that, for the nations in their present hour of trial.

So far as the nations are concerned, many mountains must be swept away before we can hope to establish the Reign of God on earth. We no longer believe in automatic or inevitable Progress. But we are still entitled to believe in the *possibility* of Progress—we are still entitled to believe that the mountains *can* be swept away. I believe that they will be swept away, provided those who have faith in God can regain their faith in man, and provided those who have faith in man can be brought to recognise the God-given nature of man's powers.

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Mankind at the end of its tether? Perhaps, and perhaps not. What is quite certain is that God is not at the end of His tether. There can be no guarantee that the Reign of God will be established on earth; what can be guaranteed is that the God-given powers entrusted to man supply the necessary and sufficient conditions for the establishment of the Reign of God on earth, provided they are used aright. Will they be used aright? That is the crucial question, and the answer to it is being worked out in these present days. It is being worked out, not only in the Parliaments and Councils where the leaders of men are met, but also in numberless little societies where the faithful two or three are gathered together to worship the Father in spirit and in truth.

I dare to hope that the answer which is now being worked out will be favourable to man's survival, and to his achievement of membership of a Kingdom of Brotherly Love. I dare to hope that mankind is not at the end of its tether, but at the beginning of a glorious upward surge of history. I should like to be living a hundred years hence, able to appreciate the point which man has reached on his upward climb from the ape-like stock from which he sprang. But then, of course, I expect to be living a hundred years hence. I have no words to describe conditions where (as I suppose) time and space and gravitation are transcended. But I believe in the Mountain-Shattering Hero of Calvary, and in his message of Eternal Life.

ONE LANGUAGE

(A correspondent has sent us replies he received from a number of countries, in 1951, upon the subject of English becoming an international language. In view of the interest shown in the subject by our readers, and its intrinsic importance we print a selection of the replies. The subject is closed for the time being in our correspondence columns.)

Norway, July 1951. It seems to me that school-years for English children (and also for children in other "great" countries) must be very easy.

For youngsters in Norway there are, in addition to three Norwegian languages, also English, German and French compulsory languages. This fact isn't a novelty: it has been so for generations, and I make bold to say that the Norwegian youth is as well educated as most.

Do all important countries teach English?

No!

Try it in France! I have done, and before the war I tried it in Germany. On account of my job I know a little about what I am saying. Excepting Scandinavians 90 per cent of foreign visitors only know their mother-tongue.

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Finland, July 1951. Yes, in the nations of the world the English language has become a sort of "passive" international language. Passive in the sense that it is widely understood. But it is an altogether different thing to be able to express oneself in English. In Finland at the present time they teach compulsorily English in 25 per cent of middle-standard schools and Lycees, but German is taught in 75 per cent. Only in certain schools the French and Russian. For the Olympia of 1952 they are going to arrange an interpreter-service, for which (amongst others) 500 University students, male and female, have offered themselves. Three hundred of these turned up for the provisional examination, of whom 12 were able to speak English satisfactorily, 15 German, and some three or four French or Russian. So, the knowledge of English even amongst our students is nothing to crow over. Here are the facts you asked for: others I haven't got at the present time.

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Sweden, July 1951. It is a fact that English is taught in Swedish schools, but not in all. In the so-called "popular" schools (the ordinaries) one doesn't teach that or any other language. Consequently the majority of Swedes only know their mother-tongue. During the last twenty or thirty years one has energetically discussed the possibility of teaching some language in the popular schools, but up to now there has been no result. Meanwhile, everybody who passes through those schools has chances to study anything (including languages) in evening schools. But that is a voluntary matter, and of those who decide to study a language, not all choose English. There are many who study German partly because our Southern portion isn't far from German territory, and partly because German isn't too difficult—amongst other things the pronunciation follows the spelling.

It is a different matter for those people who are able to go to high-class schools. They indeed must study languages. But it is interesting to note that though they study English they give much more time to German.

It is certainly possible to find people in our country who are able to speak English, but if one were to make a "Gallup-

poll" on the street, only 10 per cent would be able to understand the speech of an ordinary Briton.

I personally am absolutely convinced that it will always be impossible to eliminate national sentiment in the matter, and that no State will accept another language as the "Superstate" language."

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Italy, July 1951. The question you ask is important and needs a long answer. I'll try to express my opinion in a few words.

The adoption of a "second language for all" depends on different factors, of which one is not able to foresee the development. The biggest factor is the political one. As one has well said the world is now divided into two parts, East and West. I am convinced that a "national language" can attain the rôle of a second language for all, only if the nation whose language it is rules the whole world. And because I firmly believe that this fact isn't possible, I totally disbelive in the coming internationality of a national language.

And I have become the more convinced about this during recent years—although, in fact, the English language is spoken (or at least understood) in Italy more than before the war. That is self-evident because of the fact that during the war and some years afterwards, many English-language people stopped in our land: also our relations with Englishmen and Americans are important.

However I am able to state this: that after 1944 in almost all Italian schools where one teaches a foreign modern language, one has—in the German language section—put English. But I have to judge that it is very probable that in that decision transitory political sentiments played a great part, and not any sort of conviction, because for several years now one has again begun to teach German. Still this is not taught in as many school sections as before, but every year their number grows, and I am of opinion that before long the gravity of the instruction in German will re-acquire its pre-war strength.

Of course in this matter one has in mind the importance of the German language both from the literary and scientific standpoints, and also the fact that commercial and tourist relationships are recommencing between Germany and Italy. I need not tell you that in those sections where one is again teaching German, one doesn't teach English any more. As to the rest, the language most taught in our schools is French, which, because of its similarity to Italian is the easiest.

THE MEANING OF FREEDOM — AND OF OPPORTUNITY

By John Rowland

IT is of value and importance to consider what we mean by freedom. Most of the readers of these columns would describe themselves as belonging to "Free Christian" Churches; and those Churches owe their very existence to a revolt on behalf of freedom, made two hundred years and more ago by a group of courageous men and women who would not accept dictatorship of opinion. We owe, indeed, our continued existence today to the efforts of a comparatively small number of people who realise that the cause of freedom (in religion as in politics) is something that cannot be allowed to go by default. It was, I think, Voltaire who said "the price of freedom is eternal vigilance," and that remains as true in the twentieth century as it was in the eighteenth.

One point, so often overlooked by propagandists for some authoritarian doctrine, is that if we have any respect for the freedom of the individual, such freedom must include the freedom to make mistakes, errors in judgment or in emphasis. To require people to toe a line, to ask them to assent to a detailed creed or a set of rigid dogmas, is something completely alien to our outlook and our tradition.

Many of those, like Mr. Douglas Hyde, who have overthrown the Marxist dogma in their hearts and minds, succeed only in landing themselves in the equally dogmatic Roman Church. They are, in effect, exchanging one dictatorship for another. And that points to one of the more pressing problems of our period. So many men and women, having lost the belief that they are children of God, wish to hand their destiny over to some man, conceived to be a "born leader." And a lesson of twentieth-century politics must be that the "born leader" so easily degenerates into the "Duce" or the "Fuhreur."

Yet there must be, in this country alone, thousands of people who do not want to be led; they are not prepared to accept mental or spiritual dictatorship; they wish only to be allowed to think things out for themselves.

This must mean that people who have a tradition of freedom, as we have, are standing in a position of great responsibility. That it is also a position of great opportunity, however, is true. Dr. R. W. Wilde's recent analysis here of the findings of the American psychologist, Professor Allport, shows that in the U.S.A. (and probably in other countries as well) a large proportion of the more thoughtful young people in the universities are leaving the strictly orthodox theology in which they have been brought up, and are coming very close to a Unitarian belief, to a belief that Jesus is a great moral and ethical leader, like Confucius or Mohammed, and not as, in any special sense, the Son of God.

And if a picked group among the population are coming around to this attitude, it may suggest that we are, though not conscious of the fact, on the verge of a religious revival which will, when it comes, surprise many of us.

What is important is that we should be ready for this revival if it comes. We believe in freedom. We have to show such strangers as may come into our midst, who wish to test our fellowship, that it is something worth while.

And here one of the more unfortunate misunderstandings of our time comes to light. The Victorians used the word "Freethinker" to describe a man who did not believe in religion, as if any man who thought freely on religious questions must be irreligious. This is an idea which still colours the thoughts of many people, though it is now manifestly untrue. It is one of the more difficult of our tasks to convince people that freedom and a basic belief in a spiritual universe are not irreconcilable opposites, but two aspects of life which can be made to work in double harness.

"Freedom," it is true, is not an easy word to define; but that does not mean that we do not know freedom when we see it. We *know*, instinctively, that a citizen of a police state, an inhabitant of a city conquered by a foreign invader, is not free; and similarly, in our religious life, we know that a man or woman whose basic beliefs are laid down in detail from above, is not free.

To be free from coercion, to know that there is a spiritual reality underlying material existence, is good. It is good not merely because it produces good results (though it does); but it is good in itself.

Man was meant to be free. In freedom only can he find himself. In freedom only can he really find his way to God. That message of responsible freedom is, perhaps, the most valuable message which our churches have for the world today.

COMMENT

To the Sea in Ships

Those who have had the fortune to see the exhibition in the King's Library at the British Museum to commemorate the 400th anniversary of the births of Sir Walter Raleigh and Richard Hakluyt, will have been brought very near to the motive forces that led to one of the most important events in world history—the departure of a little fleet from London in December, 1606, carrying the founders of Virginia, the first permanent English settlement in what is now the United States. Raleigh, in seamanship and attempts at settlement, and Hakluyt, by the publication of records of voyages and colonisation, were the moving spirits that led to the ultimate success of the Virginia enterprise.

TO REMIND YOU

THE study circles and meetings organised by "The Inquirer" last winter were a great success.

We promised to continue them.

Beginning on October 4 we shall print the first of a series of six subjects. Each will appear at monthly intervals. Each subject will be intended for one or more meetings according to the wishes of the circle.

The syllabus will last the whole of the winter. The subject to be discussed will be "Christianity in the Modern World."

It will address itself to practical problems.

We shall use the same method as on the last occasion.

Here it is, altered slightly to suit the new plan.

Any sort of meeting will be able to use the syllabus. Your adult class, your youth group, your Women's League meeting, even three or four friends called together in your house for the purpose.

It is an experiment in religious thinking carried out as simultaneously as may be in a wide religious community.

To make the experiment fruitful certain conditions must be attached.

1. The meetings must take place over a certain period of time.
2. The findings of each group must be recorded.
3. For this purpose a scribe must be appointed to write down or record in his own manner the findings of the group.
4. The findings—for this experiment—will be sent to THE INQUIRER. They will be worked over carefully and incorporated in a special issue of the paper.

Thus there will be on record a statement of religious and social action arrived at spontaneously by a whole religious community.

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For this winter's plan we shall have two special issues of The Inquirer. Thus we shall ask the scribes to send in a three-monthly report. One after Christmas, the other in April.

Join again in this collective religious thinking.

Your last work drew international attention.

Fix the dates of your meetings, and inform The Inquirer, Address, The Editor, The Inquirer, 14 Gordon Square, London, W.C.1.

A number of groups have already been formed. Form your group and send us a card.

Comment—continued.

Whilst ordinary men hoped by such enterprises to find new routes to the Indies and reputed gold mines of inexhaustible richness, tempered, for conscience' sake, by an intention to convert the heathen to Christianity, these two men aimed at founding a new home for English people. Hakluyt in the "Epistle Dedicatoire" to the first edition of his *Voyages*, tells us that when still a boy at Westminster School he visited the chambers of a cousin at the Middle Temple, where he found lying open on the table certain "books of Cosmographie, with a universal Map."

The cousin explained these, and directed the boy to the Bible, turning to the 107th Psalm, where in the 23rd and 24th verses he read that "they which go down to the sea in ships, and occupy by the great waters, they see the works of the Lord and his wonders in the deep," which words "together with my cousin's discourse took in me so deep an impression, that I was constantly resolved that if ever I were preferred to the University, I would by God's assistance prosecute that knowledge and kind of literature the doors whereof were so happily opened before me."

This determination, fortunately, was fully carried out; and in an ode, "*To the Virginian Voyage*" (to be read in *The Oxford Book of English Verse*), bidding farewell to the expedition of 1606, Michael Drayton not only acknowledges Hakluyt's part in the enterprise but bids the settlers "bring forth in regions for" such heroes "as those from whom we came," and hints that as Apollo's laurels grow plentifully there, perchance they may yet crown a poet's brow, "that may sing there." I rather think he would not be altogether disappointed at the way in which his hopes have been fulfilled.

Carlyle and Unitarianism

Opinions about Thomas Carlyle will, no doubt, always be varied, but I find it very difficult to accept the view of a recent contributor to the *Inquirer* that Carlyle "was not . . . ever *within miles* of becoming a Unitarian." He, I think, gives his own contention away when he admits that Carlyle had never held to any orthodox ideas, although few men were ever so persuaded of the reality that religion stands for, as was Carlyle; but it is just these two elements that to my mind constitute the essence of Unitarianism.

I don't feel inclined to lay much stress on his "defence" of a personal devil, for Carlyle was the Bernard Shaw of the 19th century, and delighted in speaking with his tongue in his cheek when the company was suitable. In his *Journal* he once wrote some memorable words, both touching and inspiring. "I live mostly alone; with vanished Shadows of the Past. . . . Eternity, which cannot be far off, is my one strong city. I look into it fixedly now and then; all terrors about it seem to me superfluous; all knowledge about it, any the least glimmer of certain knowledge, impossible to living mortal. The universe is full of love, and also of inexorable sternness and severity; and it remains for ever true that God reigns." I should not like to think that those words are "miles" from Unitarianism.

Commentator.

IT OCCURRED TO ME

Muriel Hilton

One is always pleased and rather relieved when reading and appreciating a book which has been enthusiastically recommended by a friend, especially if that friend is of the older generation. There is often a wide divergence of tastes in the mattter of novels between those cradled in the Victorian mental climate and those who grew up in the 1920s.

"No Trumpet," by Nelia Gardner White, is a novel which those of all generations can appreciate. It is an American book and its setting is that of the Methodist church in America. A young idealistic minister of religion is promoted to the First Church of a town which is nearest in similarity to one of our English University cities. It has a tradition of scholarship; it is supported by the intellectuals and the influential people of the town. The young minister is qualified intellectually for the position, but he is more concerned with preaching the teachings of Jesus and all that they imply in daily living. His gospel is simply the way of love in all relationships. The impact of his way of life on the community makes most fascinating reading. Though the central figure is too highly idealised, for ministers are after all human, one knows that his judgments are the right ones on the whole. There are some excellent character studies in the book and one feels that the author has fine values, is wise and deeply sincere.

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Another American book which I found of great interest is "The Oracle" by Edwin O'Connor. This novel gives us an insight—rather an alarming one—into some of the personalities behind sponsored radio. One sometimes forgets the immense power wielded by certain broadcasters, and the effect of that power on the man behind the microphone. This is not a pleasant book, but it has vigour and sincerity.

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There were two significant references to Unitarianism in both these novels. In the first, one was discussing the minister

saying, "If it was social prestige he was after he would not be in the Methodist church, but would be an Episcopalian or a Unitarian." In the second "the oracle," otherwise the popular broadcaster on current affairs receives amongst a multitude of "fan" letters two from Unitarian ministers challenging him to public debate!

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

One Language

SIR,—Your correspondents, Mr. Twinn, Mr. Foote, Mr. Neil and Mr. Finbow, still present only ideal arguments for the use of Esperanto as an international auxiliary language. They are deeply attached to Esperanto, they have invested parts of their lives and personalities in it, along with several hundred thousand people all over the world who all then naturally seek success from their efforts. Unquestionably Esperanto has had more success than any other artificial auxiliary language; but it is artificial, and it is confined to a few hundred thousand people throughout the world. English, on the other hand, is spoken by at least 240,000,000, is spoken daily, and not under artificial conditions, and is the sole or major or important language of an impressive number of nations and peoples. Perhaps the most effective aspect of the natural state of English as a world language is that it is spoken by all sorts and conditions of men, including leaders of nations and institutions, the business community, scientists, scholars and men and women eminent in letters and arts, whereas Esperantists are (statistically speaking) unrepresentative persons whose enthusiasm does not go far beyond themselves.

May I may it clear to your correspondents that I do not expect English suddenly to become the world language known to all people. Nor do I for a moment expect other widespread languages to renounce their claims. By force of events English is all the time *growing* into a more and more incontestable position as the leading world language. Much as I regret incapacity to learn other languages, or indifference to them, I am bound to recognise that the indifference or hostility of English-speaking people towards other languages has been a factor in establishing English as a world language. Far more important, of course, has been the political and commercial supremacy of the English-speaking peoples in the nineteenth and twentieth centuries.

Your correspondents may make pleas for Esperanto as eloquent as they please. They may indicate its logical perfection and lack of idiom as they will. They may show that English still has some important rivals. The fact remains that English is the first language taught in the schools of an impressive number of nations, and Esperanto nowhere.

This is just one more instance of the truth that men of goodwill must make use of the good second best, and renounce impossible dreams, to establish that more commendable society that we all wish to see established.—Yours,

Bristol. *J. C. G. Burton.*

(This correspondence is now closed.—Ed.).

Musicians' Organisation for Peace

SIR,—The Musicians' Organisation for Peace was formed, rather more than a year ago, on the initiative of two celebrated musicians—Sir Adrian Boult, the conductor, and Arthur Benjamin, the composer. Their personal sense of the growing danger of a third world-war, and their belief in the necessity for musicians, as for the members of all the professions, to organise themselves in resistance to it, resulted in the first meeting of M.O.P. at Friends' House on June 10, 1951 and in the declaration to which that meeting gave assent.

The declaration was cast in the broadest possible terms, free of all political complexion and addressed to men of good will throughout the world. It defined the main tasks as: the breaking down of suspicion and the encouragement of free and friendly intermingling of peoples; and the urging of the Governments of the Great Powers to settle their differences by peaceful negotiation, however arduous and taxing to the patience this may be, and to view their problems in terms of human values rather than of national prestige.

The M.O.P. is a body of musicians of all religious and political faiths and from all branches of the profession, inspired by one common motive—the revolt against war. We believe that peace is of paramount importance in the first place to the security of society and in the second to the unhampered development of the arts within it, and we are convinced that the final word lies with the common people—everywhere. Peace can be achieved not by Governments alone but by the conscience and the enlightenment of the public, to whose influence—whether for good or for evil—they always have in the last resort to bow. England is a country by tradition democratic. Many times previously it has raised a voice in protest against falsehood and inhumanity. Now at one of the greatest crises in its history, when rearmament is crippling the economy of the nation, and the hopes of a better social life are giving way to despair at the prospect of wholesale destruction, that voice needs to be heard again and we of M.O.P. see it as our principal duty, whether acting independently or in conjunction with other bodies of like mind, to ensure that it is indeed heard.

We invite all musicians to join us. We invite all laymen to note our existence, our basis and our aims.—Yours,

5 Doughty Street, London. *F. Merrick, Chairman of committee.*

Non-Violence

SIR,—Mr. Blake seems confused and probably without intention insults modern man by comparing our powers of cognizance with those of our palaeolithic ancestors. Surely we are more capable of recognizing good and, if willing, could resolve our differences by reasoned discussion rather than by relying upon primitive instincts in an atomic age.

War has not resolved man's problems but only created more complex situations leading to further armed conflict. If this was the only reason for accepting and trying to work out a doctrine of non-violence, all well and good; but between us and primitive man stands the ministry of Jesus of Nazareth with its proclamation of the greater glory to which man should aspire and which with integrity could attain.—Yours,

Southampton. *Eric Kay.*

SIR,—I suppose it is the negative use of the word "non-violence" which deludes so many Christians (even Unitarians). Actually, of course, non-violence without the positive outward expression is worthless and useless. The positive expression is that very *love* which Jesus taught mankind. Those who deny the efficacy of non-violence do in fact deny the efficacy of the message of Jesus.

Your correspondent asks: What would have happened to the human race if the stone-agers had not stood up to defend themselves with their stones. We might ask: What would have happened to the human race if they had understood the power of love in its widest sense. We might have been spared the stone-age mentality of today.

We might also wonder what would have happened to the human race if instead of commanding Peter to put up his sword Jesus had collared hold of it instead and fought his way through to the Kingdom of Heaven. He would probably have died forsaken by God and man.—Yours,

Hounslow, Middlesex. *E. Leonard Lovett.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL: EUS. 7334 Editorial: EUS. 2912.

NEWS REVIEW

Postal subscribers to the Inquirer, and readers who obtain their copies through newsagents, should receive their copies without fail first post Saturday morning. Bundles for the churches should also arrive on Saturday morning.

Every arrangement for this delivery is made by the publishers.

★

Readers will welcome back to our columns the familiar name of the Rev. G. Randall Jones. Mr. Jones underwent a serious operation and has made a remarkable recovery.

★

Brighton: To mark the commencement of Mr. John Rowlands' joint ministry at Brighton and Ditchling a service was held on Thursday, September 4, at 6.15, conducted by the Rev. E. G. Lee.

continued on page 308

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 21, 1952

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY.
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——.
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY.
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street ,11.30 and 7, Rev. H. J. MCLACHLAN.
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. J. KIELTY.
BILLINGSHURST, Free Church, South Street, 11.15 (Closed for HORSHAM Harvest Festival).
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Mr. W. E. OATES.
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. B. HOOKER.
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES.
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. C. LINDROP.
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, ——.
BOLTON, Unity Church, Deane Road, 10.30, Miss J. HAZELHURST, 6.30, Mr. I. MASON.
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church Unitarian, New Road, 11, Mrs. E. SAVAGE, 6.30, Mr. JOHN ROWLAND.
BRISTOL, Lewin's Mead Meeting, Harvest Festival, 6.30, Rev. A. H. BIRTLES.
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Mr. D. C. GREEN.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING.
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE.
CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Unitarian Church (also 11, First Sunday in the month), 6.30, Mr. E. W. KINGDOM.
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CROWDENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG.
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech Street, 6.30, Supply.
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN.
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month).
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. JESSE PIPKIN.
DENTON, Wilton Street Chapel, Harvest Festival, 11, Rev. JOHN GILL, 6.30, Rev. T. E. NUTTALL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS (also 11, First Sunday in the month).
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. J. A. WILLIAMS.
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, ——.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID.
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GUILDFORD, Ward Street Church, 11.15, Rev. NICOL CROSS.
HALE CHAPEL, Hale Barns, Harvest, 10.45 and 6.30, Rev. L. HODGSON.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. S. P. WHITEHOUSE.
HORSHAM, Worthing Road, Harvest Festival 11, Dr. A. HALL, 6.30, Rev. J. M. HALL.
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. DUDLEY RICHARDS.
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON.
IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH.
ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP.
KIDDERMINSTER, New Meeting House, 11, Mr. J. BELL, 6.30, Mr. J. PACKWOOD.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Road, 11, Junior Church, 6.30, ——.
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Mr. RAMSBOTTOM.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDRALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. E. W. DEAKIN.
LIVERPOOL, Boodle Free Church, 6.30, ——.
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURRIN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GOLLAND.
LIVERPOOL, Hope Street, 11, Rev. J. KER MURRIN, 6.30, Mr. F. A. FITZPATRICK.
LIVERPOOL, Ullet Road, 6.30, Rev. E. SIDWELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. J. KIELTY.
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. John CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, ——.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. H. H. CHAPTMAN.
LONDON, Highgate Hill Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Ilford High Road, 6.30, Mr. N. J. TEAPE.
LONDON, Islington Unitarian Church, Upper Street, Pruston Hall, 7, Rev. V. FOX.
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. V. FOX.
LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. W. WASHINGTON.
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. DUMMER.
LONDON, Richmond Free Church, Ormond Road, Harvest Festival, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mrs. M. G. MITCHELL.
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30 First Sunday in the month).
LONDON, Theistic Church, 28 Bell Street, Edgware Road, 11 (1st Sunday in the month). Harvest Thanksgiving Service, Sunday, October 5, 1952, Rev. FREDERICK HANKINSON.
LONDON Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GREEVE.
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30 Rev. H. CRABTREE.
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, Harvest Festival, 2.45 and 6.30, Rev. J. STORER.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton, Unitarian, Cross Lane, No Service.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. W. DYER.
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Church, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. POTTS.
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday.
MEXBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW.
NANTWICH, Old Chapel, 11, Rev. E. D. EVANS.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11, Rev. J. H. CORAM DAVIES, 6.30, Dr. DOROTHY TARRANT.
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30, Rev. E. B. SHORT.
NORTHAMPTON, Kettering Road Church, 11, Rev. LAURIE TOSELAND, 6.30, Rev. T. J. JONES.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.
OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30, Rev. H. A. GORE.
OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. NUTTALL, 6.30, Rev. J. GILL.
OXFORD, Manchester College Chapel, Closed during August and September.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PARK LANE CHAPEL, near Wigan, Harvest, 11 and 3, Rev. ALBERT SMITH, 6.30, Rev. JESSE PEARCE.
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. KERSLEY, 6.30, Mrs. M. MASON.
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS.
RINGWOOD, Hants, The Meeting House, 11, Mr. J. R. STURGES.
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR.
SALE, Atkinson Road, 11, Rev. WILLIAM DYER.
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Mr. L. PROCTER.
SHEFFIELD (Attercliffe), 6.30, Mr. ARNOLD GRAVES.
SHEFFIELD, Fulwood Old Chapel 11, Rev. F. SOKELL.
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Dr. J. C. FLOWER.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
SOUTHPORT, Portland Street Church, 11 and 6.30, ——.
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART.
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, ——.
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply.
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month).
SWINTON, Swinton Hall Road, Harvest, 10.45, Rev. E. WILD, 2.30 and 6.30, Rev. G. L. CLARKE.
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERKEL.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON.
TROWBRIDGE, Conigre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Rev. E. SIDWELL PRICE.
WARRINGTON, Cairo Street, 10.30 and 6.30, ——.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd., (by permission), 7.30, Next service Sept. 21.
WEST BROMWICH, Lodge Road, 6.30, Rev. K. C. TREACHER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, Rev. W. T. WILKINS.
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. SYKES.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOMKIN. Manse Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. DONALD P. MAW.
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. JOHN A. CRAIG.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Pomaroby Road, 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Ch., Tindall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MADSEN C. RATTER.

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Birth

WYKES.—On September 8 at Leicester to Joan (nee Potter) and Christopher Wykes a daughter.

Marriage

LONG—CYPHUS. On September 13 at Stamford Street Chapel, Blackfriars, by the father of the bridegroom, Arthur John Long to Margaret Christine Cyphus.

Death

DAVIES—On September 11, peacefully at his home, the Rev. J. A. Carrara Davies aged 70 years, beloved husband of May, and Minister of the Belper congregation for 33 years.

News Review—*Continued from page* 306.

Mr. Lee gave a powerful and impressive address emphasising the serious nature of the call to the ministry and the responsibility of the members of the congregation to their minister. Among the large congregation were representatives of the Ditchling church and also of the churches at Lewes, Hastings, Horsham and Billingshurst.

The service was followed by a Welcome Meeting in the church hall, where a refreshment buffet had been arranged by the Women's League. Letters were read from the Rev. F. M. Ryde of Bury and Dr. R. W. Wilde of Mill Hill Chapel, Leeds, wishing Mr. Rowlands success and happiness in his new sphere of work. Two friendly letters were also read from local Congregational Churches.

Oldham: After extensive repairs and decoration inside and outside, the Chapel was re-opened and re-dedicated on Saturday afternoon, September 6. The Vice-President of the G.A., Rev. H. Crabtree, presided, supported by the Rev. T. E. Nuttall. Present at the service were representatives of several churches within the Manchester District Association as well as a very good gathering of members and friends. Congratulatory messages were received by letter from Dr. Dorothy Tarrant and the Rev. Principal R. V. Holt.

Approximately 140 stayed for tea which was arranged in the school, and afterwards were entertained by Oldham Male Voice Choir.

On Sunday, Thanksgiving Services were held in the morning and evening conducted by the Minister. On the following Wednesday and Thursday evenings a team of men from the Chapel distributed leaflets containing an invitation to those unattached to any particular church to attend divine service each Sunday. The team began in real earnest on the north side of the town and hope to be on the south side next week. Much enthusiasm and fervour is being shown.

Miscellaneous

FORUM.—Journal for fellowship through religion. Current issue contains article Radhakrishnan, Man and his Message by Rev. S. Spencer. They had the Answer, by Esme Wynne- Tyson.Omar's Philosophy of Life, by R. J. Jackson. 5s. per annum from World Congress of Faiths, Parliament Mansions, Abbey Orchard Street, Westminster, S.W.1.

Change of Address

Rev. and Mrs. SCOTT L. JOHNSTON, 33 Westfield Road, Dudley, Worcs.

World Congress of Faiths

A United Service for Men of all faiths will be held at The Old Chapel, Whiteley Lane, Fulwood, Sheffield, on Sunday. September 21, at 6.30 p.m.

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